Lutheran Herald

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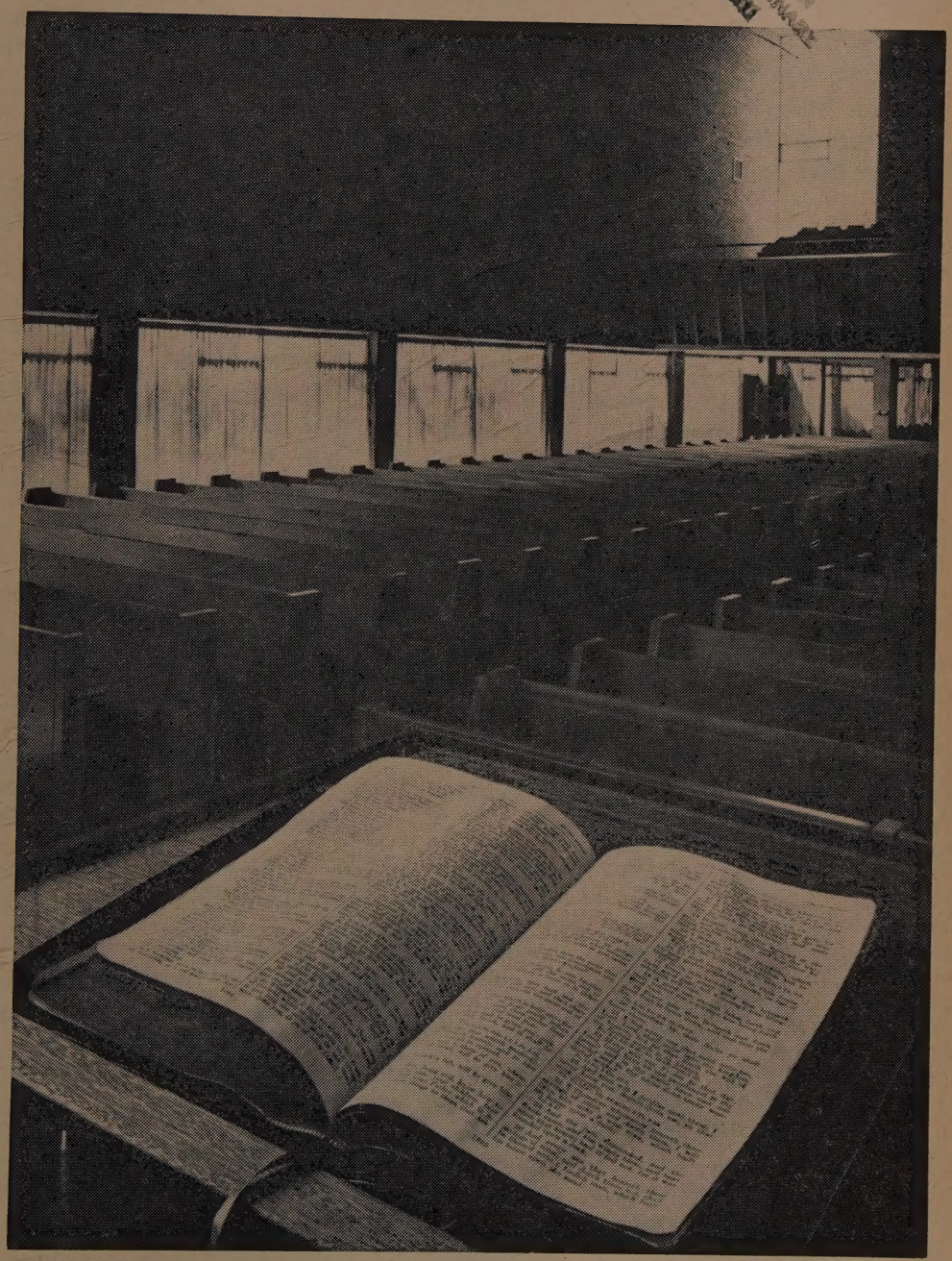

God's Word is our great heritage...

There Is a Book...

Worldwide Bible Reading

There is a Book by your side, the most widely translated, most exciting book in the world.

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Read it expectantly, prayerfully, thoughtfully, faithfully.

Discover in its pages the way to walk, the truth to believe, the life to live.

Share with others its faith, hope, love.

Worldwide Bible Reading is from Thanksgiving to Christmas. Here is the selected list of readings for 1957:

NOVEMBER

28 Thanksgiving	Micah	6:6-8
29	Psalms	90:1-17
30	Psalms	103:1-22

DECEMBER

1 Advent Sunday	Romans	13:7-14
2	James	1:1-27
3	Genesis	1:1-31
4	Psalms	8:1-9
5	Psalms	139:1-24
6	Matthew	20:17-29
7	Ephesians	4:1-32
8 Universal Bible Sunday	Exodus	20:1-17
9	Matthew	22:15-40
10	Romans	8:14-39
11	I Corinthians	13:1-13
12	I John	4:1-21
13	Matthew	5:1-26
14	Matthew	5:27-48
15 Sunday	Matthew	6:1-18
16	Matthew	6:19-34
17	Matthew	7:1-29
18	John	3:1-17
19	Titus	2:1-15
20	Isaiah	11:1-9
21	Isaiah	53:1-12
22 Sunday	John	1:1-18
23	Hebrews	1:1-14
24	Matthew	1:18-25
25 Christmas	Matthew	2:1-12

For the last six days of the year, these passages are recommended:

26	Matthew	2:13-23
27	Acts	7:51-60
28	Matthew	23:1-22
29 Sunday	Matthew	23:23-39
30	Psalms	19:1-14
31	Psalms	91:1-16

In this issue

There Is a Book . . . 10

Traffic Fatality 10
The accident described in this article really happened; similar accidents happen somewhere every day. Who's to blame?

1,100 Tongues 1
Vivid word pictures of some of the trials and triumphs of translating the Bible into more than 1,100 languages.

520 Sermons Later 1
The tenth anniversary of the radio ministry of the Rev. Harry R. Gregerson. Tom Kilian is director of public relations at Augustana College, Sioux Falls.

Five-Star Private 1
We can all have 5-star glory if we are willing to forget 5-star glitter. It is only necessary that we be willing to live the general's rank at the private's level. By the pastor of Trinity Church, West Hempstead, L. I., N. Y.

Editorial 1

Fortnightly Review 1

For the Family Altar 1

The Church in Today's World 1

Within the ELC 1

Cover—The interior of First Lutheran Church, Brookings, S. Dak., E. O. Gilbertson, pastor.

Lutheran Herald

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Traffic Fatality

Behind the newspaper story, the human story—as it was lived by the driver, the nurse, and the mother . . .

By Bill Chambless

The story was on the front page, but low the fold. Big news that day as the weather—temperature 98 (a cord); fifth day of a heat wave; no lief in sight. Also considered more wsworthy in the Night Final: a siting Hollywood actress (nine-inch ory, three-column photograph); a dent riot in Jordan; a labor leader o had invoked the fifth amendment times in 28 minutes.

David Wise, 4, was dead. He had in in front of a car driven by Andrew odges, 56. He had been comforted by ith Ormond, a nurse, and he had d of a fractured skull and internal uries. David's parents, Mr. and Mrs. ome Wise, 2432 Wyatt place, had d to prevent the accident, had seen happen, had watched him die.

In the column at the left of the story the paper was a run-down on the y's baseball scores. The Yankees had ten the White Sox 10-6.

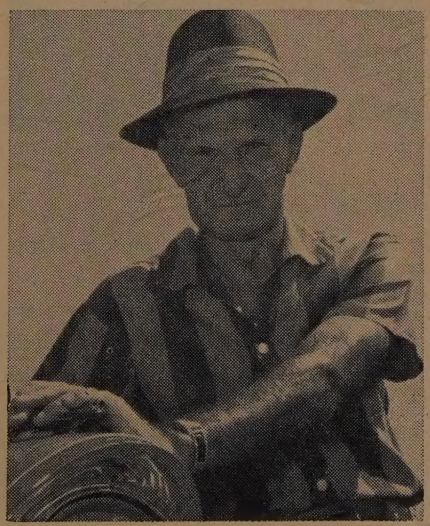
HE DRIVER

t was Saturday, and on Saturdays drew Hodges likes to go fishing. He rks for Finney and Clarke, a small l and die company, as a toolmaker, l he usually doesn't work on Satur-s. Today, though, Jacob Clarke, firm's vice president and produc-n manager, had asked him to come at 9 to go over a set of specifica-ns, and it was almost 11 before they shed.

Now, driving home, he decided he'd go up to the dam tomorrow if the weather was nice. Waiting for a traffic light, he leaned forward and looked at the clear blue sky over Murdoff's Self-Serve Market. No sign of rain. He'd have to water the lawn again tonight, he thought, and it was rather pleasant to think of cool water.

At Park street he made the green light and turned left, off busy Harden road onto comparatively quiet Park. Two blocks and he'd be home. He saw a man, a woman, and a boy walking in the park, close to the street, and he thought, idly, They shouldn't be so close . . .

The boy! Hodges hit the brakes. He felt the impact, heard the terrible sound of it, and he thought: No. God, please, no . . .



He got out of the car. The boy was lying in the street. His mother was on her knees, shaking his arm and calling, "David? David? . . ." The father had run off, probably to call an ambulance.

I should have swerved, Hodges thought. I could have missed him.

"I couldn't help it," he said. "He ran right out . . ." The woman didn't look up.

People came. There was a nurse. She made the boy's mother stand back. She put a man's suit coat over the boy and felt a leg that was doubled back, and straightened it. She felt his pulse. The boy moved his head a little, and there was blood.

Hodges looked away. He felt weak, and he leaned against the car.

"Are you all right?" a woman asked.

"Yes, fine," he said.

"You couldn't help it. I saw it. You shouldn't blame yourself."

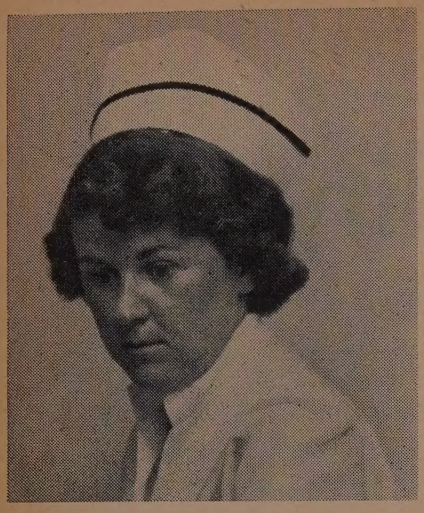
"He ran right out," Hodges said.

The boy's mother looked at him. Her eyes were full of tears. Her husband pushed through the crowd and she turned to him and he put his hand on her shoulder.

Hodges took a step toward them, then held back. They looked at him.

"I'm sorry," he said.

From "Minutes," magazine of Nationwide Insurance. Photos by Nils Lindquist for Nationwide Insurance.



THE NURSE

There wasn't much hope. If it were only the head injury he might have a fighting chance, but the blood in the mouth and nostrils, the weak pulse—

"Stand back! Please move back a little. Can't you men make them stand back?"

Some feet shuffled, but the crowd didn't move.

Why do they do this? she thought. It happens at every accident. They crowd in closer and closer and just stand there, saying idiotic things and clucking . . .

The boy made a sound. She unbuttoned the collar of his shirt, pulled the coat up around his neck. Her hand left a blood stain on the coat. She opened her purse, searched for a Kleenex, dabbed at the stain, wiped her hand.

I'll be late for work, she thought. She pictured the head nurse wondering where she was, being put out because she wasn't on the floor ready for duty when the schedule said she should be. What would she tell The Old Girl, "I stopped to help a child die"?

The police, at last.

"Is the ambulance coming? Can you do something about all these people? Can you keep them back?"

"All right, move back. Give him room." The young officer pushed against the crowd, his arms outstretched.

"Will he be all right?"

The mother. What should I tell her? So anxious, so worried, close to shock . . . .

"I don't know. It's too early to tell."

(That's cruel. You should have told her the truth. You should have said . . .)

"Why don't you sit down, there on the curb? You'll feel better. There's nothing you can do."

The woman looked at the curb but didn't sit down. Better not insist, the nurse decided; she's near to breaking.

What in the name of Heaven was keeping the ambulance? Why didn't it come?

The boy's legs moved. She bent over him. Was he still breathing? She felt for his pulse, put her head to his chest, raised one of his eyelids with her

"Please, is he all right?"

thumb. Dead.

The father. Young, frantic with worrying, but strong.

She shook her head, and told him with her eyes.

THE MOTHER

She felt cold, and strangely alone. Afraid.

If only they hadn't come to the park. If they'd stayed home; if they'd stayed in the house, warm, and closed the door . . .

But they'd come, and there had been the car, and David, and the realization, sharp, painful . . .

Alone. No one. Not even Jerry. People, but this hadn't happened to them. They didn't know; they weren't involved. They were just stopping for a minute, on their way somewhere.

I've done that, she thought. I've seen accidents, and stopped, and gone on. Not now. Not this time.

"Jerry!"

Her husband came to her, held her.

"He'll be all right, won't he?" she asked.

He didn't answer. She stepped back and looked at him, and saw the truth. She ran to the boy, called his name, held him . . .

After a moment, she saw her tears on his face and wiped them away with her hand.

Jerry was beside her. David was their son, too.

They held each other . . .

"He didn't know."

The nurse. She was standing beside them. They looked up at her.

"Your boy didn't feel any pain," she said. "That doesn't help now, I know, but remember it. Remember it later."

The accident described in this article really happened, but the names have been changed.

Similar accidents happen somewhere every day. Who's to blame—the driver, the parents, the child?

The nurse, Ruth Ormond, had an answer:

"Some people say there are so many cars and so many kids they're bound to connect sometimes, no matter what. Maybe that's so, but I'll bet if every driver could spend some time in Emergency and see these kids brought in, there'd be a lot less accidents.

"I've seen so many — some bruised and cut, some maimed for life, too many dead. You see enough of them and I guarantee you you'd be a better driver. You'd look out for kids all the time, and expect them to do foolish things, and you wouldn't take any chances. You'd drive like a kid was your own."

1,100 Tongues

When the Arabic Bible was translated about 100 years
o it was necessary to construct a word for "creeping
ngs" (Gen. 1:24). By following out the regular rules
word derivation, the translators decided upon what
med to be a very satisfactory term. And it was, until
t a few years ago when Arabs needed to have a word
armored tanks. The same Arabic root with the same
ivative formations was used, and within a very short
e the meaning of armored tanks had become the
ost universally accepted interpretation. Accordingly
would seem to the average uninformed reader that
mored tanks" were created on the sixth day! What
s all right in the Bible a hundred years ago must, of
rse, now be changed, for languages change even as
ple do.

his same type of alteration in the meanings of words
happened again and again in the history of the Eng-
language. When the King James revision was made,
word *spirit* meant a phantom, a spectre, or ghost,
the word *ghost* meant what we now understand by
it. In fact, during the intervening years from 1611,
words *spirit* and *ghost* have almost completely inter-
nged their meanings. It is for this reason that we
k of the Holy Spirit, while those in earlier times
the phrase Holy Ghost.

he Word of Life must be translated into living
ds if it is to speak to life.

e Heart or the Liver

Ve love the Lord with the heart, but the Karre
ple of French Equatorial Africa love Him with the
r. The Conob Indians of Guatemala love Him with
r stomachs, and the Marshall Islanders in the South
ific with their throats. But do all these different
ds—"heart," "liver," "stomach," or "throat"—make
difference in the meaning of love? Not in the least.
words may change, but the message is the same.
s for this reason that the message of the Scriptures
be communicated into all the different languages
arth. Though we may say, "I press toward the mark"
il. 3:14), and the Navajo Indians say, "I run with
mouth open," it is one and the same message which
forth.

"God Took Our Heads Out"

When Bambara evangelists in West Africa speak to their people about redemption they say, "God took our heads out." With such words, which seem so strange to us, they bring back to the memories of the people the vivid accounts of the slave trade, when Arab traders went into the interior of West Africa and often captured whole villages of people. Around the neck of each slave they placed an iron collar, and a chain led from one slave to another. In long lines these captives were driven to the coast to be sold to the Portuguese traders, who transported these victims of man's inhumanity to the slave markets of the world.

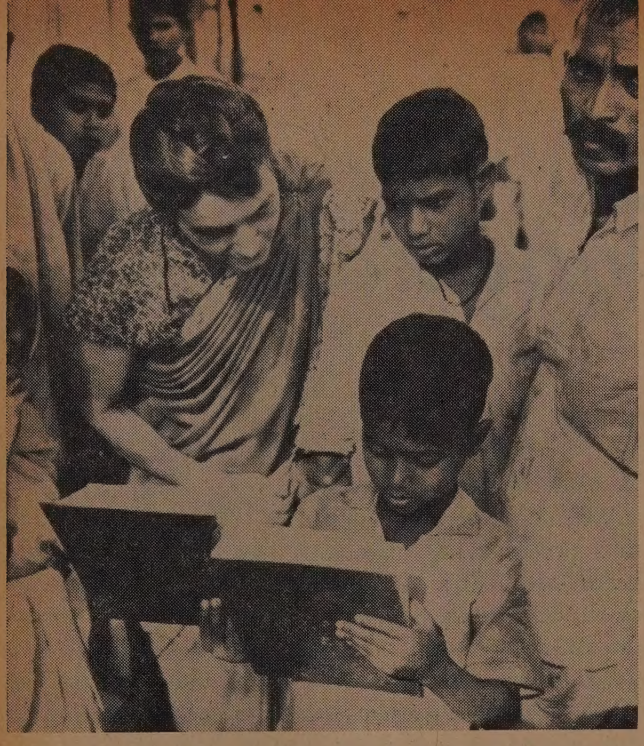
It so happened that on some occasions a line of slaves should pass through a village or town where a local chief or king would recognize a friend of his captured in the interior. He could redeem his friend if only he paid the Arabs enough brass, gold, or ivory. Literally, in order to set the man free, he would take his head out of the iron collar.

And so it is that Bambara preachers declare to the people, "We have all been the slaves of sin and our evil desires, driven under the lash of Satan, but through Jesus Christ, God has taken our heads out. And just as in earlier times a man so rescued from slavery thought it was a privilege to serve his redeemer for the rest of his life, so we, having been redeemed by Christ, make Him our Master and Lord forever."

"A Straight Mouth and a Crooked Heart"

One word which presents no difficulty for the translator is hypocrite, for such persons exist in all societies, and people are not slow to detect their false fronts and their double talk. In Latin America a number of Indian tribes have a variety of ways of denoting this duplicity: "a man with two faces" (Lacandon), "a man with two hearts" (Tzeltal), "a two-headed man" (Mixteco), "a forked-tongue person" (Shipibo), and "a two-sided man" (Kekchi).

The Malagasy-speaking people of Madagascar designate a hypocrite as "one who spreads out a clean raffia mat," for this is what the untidy housewife does when she sees guests coming up the path and she wants to



A bright young pupil in India is learning to read the Bible in his native tongue.

cover up the dirt and filth on the floor. And so it is with hypocrites, for they always have something which they are striving to conceal.

"Quiet Goodness"

At no time in the world's history have so many men and women so earnestly longed for peace and have tried so desperately to find it—whether by escape from reality, submersion in endless business, or chasing after elusive pleasures. Perhaps they could recognize the real goal if they knew how the Kekchi Indians of Guatemala talk about peace. Literally, it is "quiet goodness." This is not the peace of idleness nor of escape. It is the quiet goodness that the present world needs so badly.

But how to attain peace is not so simple, though perhaps some of the answer may be provided by the idiom of the Miskito Indians of the coasts of Honduras a Nicaragua, who speak of peace as "having one hea Peace is not the result of fortuitous circumstan but the character of the inner life. It is for this rea that the Aztecs of Zacapoastla in central Mexico speak of peace as "being complete." This must however, be confused with "having everything wants," for peace is "being all" not "having all." I little wonder then that the Baouli of French West A ca can speak of peace as "having a song in my body the inevitable response to the full and complete hear

"Talk to God in My Language"

A missionary among the Tarascan Indians of Me made it a practice to pray in English during fa devotions, but Bernabe, who worked about the ho was curious, for he had never seen people talking t to an unseen person and in an unknown tongue. last his curiosity got the better of his timidity and asked the missionary, "What are you doing?"

"Why, we are praying," the missionary replied.

"Oh, you are reciting," Bernabe concluded, for English sounded like the Latin liturgy of the dis cathedral.

"No, we are praying," the missionary insisted, Bernabe could not understand. At last, in order to plain, the missionary said, "You see, we are just tall to God; that's all, just talking to God."

"Oh," Bernabe replied, "then talk to God in my guage so that I can listen in."

Is it any wonder then that in scores of langu prayer is translated simply as "to speak with God" some languages, however, this does not seem t enough, for there is something about prayer that s

As in the case with these Aymara Indians, natives of Bolivia, linguistic specialists must first reduce languages to writing and then translate the Scriptures into living idiomatic forms.

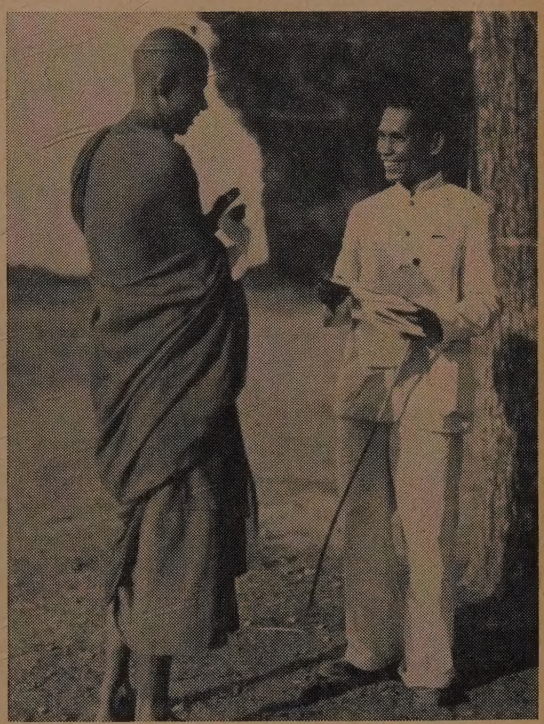
(Right) Eskimo children display copies of the New Testament given them by the American Bible Society. (Below) In Thailand, a young evangelist captures the interest of a Buddhist priest with the Gospel story.

art from ordinary speech. In the Tzotzil language this cial quality in prayer is described as "asking with e's heart exposed." The man who asks God for something out of the hidden recesses of his selfishness is praying; he is only teasing God, and his words rise higher than the ceiling of his room. But the man o asks God with his heart exposed, prays not for his ish interests but for the glory of an all-knowing l all-seeing Heavenly Father.

o Be Washed and Kept Clean"

The Word of Life can only speak to life when the rds employed to convey the message come directly m the lives of people. It is for that reason that there so many problems in translating some of the words Scripture, and perhaps one of the most difficult of se is sanctification. A missionary among the Valiente ians of Panama noticed, however, that the Indian men, after washing their clothes in a nearby stream drying them on bushes, always carefully folded and ed such clothes in baskets which were reserved exively for clean clothing. Accordingly, he explained to people that sanctification is like that: "being washed he Spirit of God and kept clean."

the Kabba-Laka language of French Equatorial ica one must employ an utterly different expression, one which likewise comes directly from the people's experience. For these people to sanctify is "to call ide to himself." When the medicine man begins his parations of some holy rite, he must designate cermen to whom he entrusts the sacred emblems and al. These men, who must give themselves completely his highly important undertaking, are "called out" of the darkened hut to join the medicine man. ilarly God chooses men who are to give themselves leheartedly to fulfilling their sacred trust. These "He s out to Himself."



"The Purpose of God"

This achievement of translations into 1,100 tongues would never have been reached if it had not been part of the purpose of God. This is His Book for the world. The making of it, the translating of it, the spreading of it abroad before the eyes of men are part of His plan whereby men are being redeemed. Whether their first knowledge of the love of God in Christ Jesus comes to them by word of missionary, preacher or layman, or directly from this Book, they and missionary, preacher, and layman alike must above all else possess it. For in it, and it alone, can each lay hold for himself the Gospel story and by it direct his redeemed life.

Pastor Gregerson (right) has an estimated congregation of over one million people—via radio. It is his dream to build a "Chapel in the Hills" to serve as headquarters for Luthe Vespers. (Architect's sketch at left.)

520 Sermons Later...

By Tom Ki

One of the most exciting mission activities of the ELC will observe its tenth anniversary this month.

A little over ten years ago, the Rev. Harry R. Gregerson, then pastor of East Side Lutheran Church, Sioux Falls, S. Dak., was returning home by car from an out-of-town service. He chanced to tune his radio to a religious broadcast. Having a keen interest in the use of radio as a preaching medium, he was especially moved on this particular evening to think of ways by which a radio service for our Church might be established.

After much thought and prayer, and after discussion with others, he resolved to move out on his own to establish a radio ministry. Thus, on November 23, 1947, the first broadcast of Lutheran Vespers, with Pastor Gregerson as preacher, was broadcast over Station WNAX, Yankton, S. Dak.

Since that time, the progress of Lutheran Vespers has been constant, with the addition of new stations to form a "Lutheran Vespers Network," and a steadily growing listening audience.

In 1953 Pastor Gregerson resigned as pastor of East Side Church and joined the ELC Commission on Evangelism. Since then he has devoted full time to proclaiming the Gospel through this rapidly growing arm of the Department of Home Missions.

Now—520 sermons later—a conservative estimate of the weekly listening audience of Lutheran Vespers is over one million people. This figure has been established by impartial agencies in the radio field. Many of the listeners are members of the ELC. Many more among the unchurched, people who are searching answers to basic spiritual problems. During the 10 years, Lutheran Vespers has become a housel expression in thousands of homes throughout Am and around the world.

The purpose of Lutheran Vespers is simple and di the salvation of souls through a radio ministry.

Lutheran Vespers broadcasts are heard on radio tions reaching virtually every corner of the Un States. Many of these stations are powerful, clear-c nel stations, with a wide area of coverage. Stations as WCCO, Minneapolis; WLS, Chicago; and WF Dallas, are capable of reaching into millions of ho The central United States is blanketed by the broad Station KFBK, Sacramento, serves a wide area on West Coast.

Overseas listeners are served on such station KAIM, Honolulu, and the powerful HCJB at Q Ecuador, whose shortwave broadcasts on the 16, 1 31, and 49 meter bands are heard over a large area o world.

Lutheran Vespers is demonstrating weekly that spite the increasing interest in television, radio is one of the most economical and effective means at for the spread of the Gospel.

Lutheran Vespers serves many purposes in the mi outreach of our Church. Among the more appare the effect it has had in deepening the spiritual li

ose who listen. It has served to lead many to become tive church members. In many areas where evening rvices are not held, it serves, as its name implies, as a sper service—"a fitting close to the Lord's Day," in e words of the program announcer. Many who live remote areas, away from the services of a regular stor or the fellowship of a congregation, find this oadcast a blessing. Still others who are sick or con-ed to their homes, or whose activities are in other ys limited, write to Pastor Gregerson, thanking him this ministry. In these and other ways Lutheran spers has found a secure place in the hearts of thou-nds throughout the world.

Thousands upon thousands of letters to Pastor Gregerson have demonstrated the need for such a ministry. tters come constantly, encouraging the broadcast to ntinue, asking for counsel, and telling of the many ys in which the writers have been served. These ters frequently refer to the quality of the broadcast and er encouragement toward the expansion of the Lu-ran Vespers Network.

A Mission of Faith

A sample of the measure of esteem in which the pro-m is held by listeners may be indicated by a recent vey conducted by an agency whose business it is to ermine listenership of radio programs. The agency nd that of a total of 52 religious broadcasts in the nneapolis-St. Paul area, Lutheran Vespers ranked hest in the number of listeners each week.

Though widely in demand as a preacher, and despite increasingly busy schedule, Pastor Gregerson still ds time to read every letter he receives and responds those who ask for spiritual help.

The music used on the Lutheran Vespers broadcasts prepared from the music of the ELC college choirs other church groups, and is among the finest being rd on current religious programs.

Lutheran Vespers reaches out in other ways to touch lives of its listeners. Thousands of copies of the heran Vespers Bulletin are mailed quarterly to lers, bringing information and inspiration in support he broadcasts. Persons interested receive the publica-free of charge upon request.

Lutheran Vespers is a mission of faith. Throughout entire development, it has been supported entirely the gifts of donors from a wide area, who believe he service it provides and who want to extend its each to additional listeners.

rom the modest beginning on one station in 1947, heran Vespers has increased its annual budget to e than $50,000 per year, nearly all of which is used the purchase of broadcast time.

here are other ways in which Lutheran Vespers has grown, in addition to the increased support provided by individual listeners. In a number of instances, congregations have elected to sponsor the program by purchasing time over a local radio station. Examples of such arrangements are to be found at Rice Lake, Wis., where circuit congregations sponsor Lutheran Vespers over station WJMC. Similar arrangements have been made by the congregation at KSPR, Casper, Wyo., and KFBK, Sacramento, Calif., and in other areas. Any congregation wishing to sponsor the broadcast locally is free to do so at any time.

The headquarters of Lutheran Vespers is in Sioux Falls, where it was founded. Pastor Gregerson continues to make his home there.

While Lutheran Vespers began as the result of the vision of Pastor Gregerson, it is now a regular function of the ELC. Now organized as a non-profit corporation under the laws of South Dakota, it functions as an arm of the Commission on Evangelism, Department of Home Missions, ELC. Pastor Gregerson is a regularly called preaching evangelist, whose salary is paid by the Commission. He receives no compensation from the donors who support the broadcasts.

Because it is a non-profit corporation, Lutheran Vespers is in a position to receive gifts, bequests, and other types of support to be used in helping with its program of Kingdom extension. During the last several years, several bequests have come from the estates of people who had been served by the broadcast.

At the present time, the offices and production center are housed in basement rooms in Pastor Gregerson's home. In the near future, it is hoped that it will be possible to construct a Chapel in the Hills as headquarters for the Lutheran Vespers activities.

Chapel in the Hills

Two years ago, Pastor Gregerson conceived the idea of a Chapel in the Hills as the home for the Lutheran Vespers Sunday evening broadcast. This chapel would not only serve as a home for "Lutheran Vespers" but would serve as a place for tourists to come for meditation and prayer midst the beauties of God's creation in the Black Hills of South Dakota. The chapel would be small, but beautiful and worshipful, a house of God. Many tourists would go out of their way to enter its doors and there find peace and quiet, while devoting some time to prayer and meditation.

From the Chapel in the Hills a morning devotional broadcast over one of the radio networks would be conducted each morning when and if arrangements could be made.

What a fitting memorial the Chapel in the Hills would be in memory of a loved one. Let us pray that the Chapel in the Hills may become a reality.

5-Star Private

Harry Baker

Who among us does not at times wish that he might attain to a position of honor and glory? We see our President, our Congressmen, our judges and generals and admirals, and secretly we hope that one day we, too, will gain a high place. Yet we know there can be only one President, that there are only so many judges, and senators, and generals—far too few opportunities to satisfy us all.

However, there is one position of honor and glory that far outranks the heads of all governments, the chiefs of all staffs; and it is a position attainable by all of us.

That is the rank of 5-star private.

It is a rank little understood, many times ridiculed, frequently hated.

Still, there is no higher rank before God.

Promotion to this high rank does not come easily. It requires that we change a few of our ideas. In the matter of rank, it is our human weakness to mistake glitter for glory, and to place gorgeous wrappings above quality of contents.

In the rank of 5-star private, we can all have 5-star glory if we are willing to forget 5-star glitter. It is only necessary that we be willing to live the general's rank at the private's level.

Which brings up another idea we must change: that high-ranking performance is needed only at high-ranking levels. This is a major mistake in human thinking. The great and fundamental truth of human activity is that high-ranking performance is needed at all levels. The reason for this is that it is in God that we live and move and have our being. The meanest service done in His name automatically takes on majestic proportions, worthy of the employment of angels.

The reason this rank is so important is that the 5-star private is indispensable. The success of the general always depends upon the faithful performance of the private. If the general fails, the private can sometim hold on and save the day. But if the private fa the general loses his working arm, and all is lost.

Hidden Foundations

The work of the 5-star private is to build and p serve and strengthen the hidden foundations of l The George Washington Bridge, spanning the mig Hudson River, is a huge and massively beautiful str ture, incredibly strong. But most of that strength is h den deep in the earth. The foundations for the tow are buried far beneath the bed of the swift-flow water. The immense steel cables that swing the d safely over the busy waterway have their ends ancho way back in the dark bowels of bedrock. The so beauty of the suspended archway would tumble quic into ruins if the hidden foundations gave way.

As it is with bridges and skyscrapers and roadw so it is with life. The great accomplishments of those the public eye are possible only because of the gre works of the hidden, private lives of individuals.

A great statesman appears upon the national sc shaping our country's policy and directing her diplo cy. He owes his greatness to the unknown parents w nurtured him through childhood and influenced character, to the unsung teachers who faithfully tau him to read and write and think, to the thousands forgotten individuals—merchants and farmers and wo men and clerks, friends and colleagues—who in way or another, helped to set the stage where he now the star.

The unique and essential importance of the hid foundations and the supporting cast is not realized most of us. If we did, we would not envy the sta much as we do. We forget that the organ pump just as responsible for the music as the organist. forget that the man who runs interference makes sible the touchdown. We forget that the hidden in the transmission make the wheels go around.

This is not to belittle high-ranking position. We r our 5-star leaders and all their top-flight ability. Re tic ambition to attain to such eminence is also g But the fact remains that in the economy of life, calls for more privates than generals, and He w them all to be of 5-star rank. Not only does He clearly the fundamental importance of the 5-star pri rank; He also sees the foundation character of the 5 private himself.

Facing the Enemy Alone

It takes courage to be a 5-star private. The ger is surrounded by his staff, but the private must c face the enemy alone. On guard in the far outpost the kingdom, or on duty in the deep, dark service nels leading to the hidden foundations, the private

his own general, his own staff; he must depend upon s own inner resources.

Such is the nurse, keeping vigil in the wee hours of ne night at the bedside of a patient. Such is the other, guarding her children against the ugly influences evil. Such is the father, resisting the temptation to shonesty while he struggles to earn bread for the mily.

The 5-star private must also have a quality which can ily be described as "bigness." It is not a rank for tle men. A little man, small in understanding and ndliness, small even in manliness, can sometimes fill e shoes of a general, at least for a while. But he ould never do as a 5-star private. The 5-star private ust have that "bigness" of character which puts the elfare of fellowmen above private gain, and moral ligation above selfish advantage. The very nature of s work often makes it impossible for him to fight for s own rights. If he did, it would mean neglecting his lling. So he must be willing to let someone else get e credit while he does the work. It takes a big man fill such an assignment. It takes a 5-star private. Many other character traits too, the 5-star private ust have—humility, patience, love, understanding, and e stubborn determination of a bulldog.

The material and spiritual welfare of society depends on the number of 5-star privates we have. When eir numbers are many, the hidden foundations of life e secure and well cared for. When their numbers are v, the hidden foundations are left unguarded, and the emy sneaks in to loosen the anchors of life. Then the ndations of society begin to sag and crumble and l into ruin. We can perhaps muddle through without tar leaders, but we are lost without 5-star privates.

Uncommon Lives

The challenge to be 5-star privates is squarely before all. We need workmen who will give an honest day's rk for an honest day's wages. We need lawyers who ll place moral justice above courtroom victories. We ed business men who will refuse profits gained at the pense of integrity and fair play. We need teachers o will value the soul of a child as infinite. We need n who will not put their integrity up for sale. We ed professional people who will not chain their serv- s to the dollar sign. We need young people who will lower their standards to be popular. We need rank file persons who will live uncommon lives at the mmon level and do common tasks in uncommon ways. e need 5-star privates.

The urgency of this challenge is made all the greater the fact that this rank uses no enticing ballyhoo to n candidates. The rank of 5-star private offers a n a chance to be a man. It offers nothing more, for herent in the very idea of the rank is this principle: if a man won't be a man for manhood's sake, he isn't worthy of being a man at all. Such an appeal will reach none but the strong of heart. And because its appeal is so limited, it becomes all the more necessary that those who hear shall stand up and be counted—even if it means to be counted out.

Therefore, do not take this challenge lightly. This rank is not a bargain counter title. You may qualify as a 5-star general, and still fail to meet the standards of a 5-star private. You cannot be attracted by it; you must be attracted to it. You cannot earn it; you must live it. It is not given to you; you are given to it. It is not a matter of promotion for past performance; it is a matter of devotion to a starry vision.

The Three Steps

The first step toward attaining this highest ranking title is to humble ourselves before God. We must see ourselves honestly for what we are. We must shake off all illusions of personal grandeur. If we find it hard to humble ourselves, an honest inward look through the windows of the Ten Commandments will soon cut us down to size. To strut like a giant is dangerous, unless we can fill the shoes of a giant. We are not to humble ourselves just to be humiliated, but to save ourselves from humiliation. Insurance against humiliation is the first step toward greatness.

The second step toward becoming a 5-star private is to deliver top-level performance at whatever level we may find ourselves. Honorable work is important at all levels, but never more so than at the lower levels where are found the hidden foundations. It is no great credit to you if you do your best while someone is watching. But to do your best when you know no one will ever find out—that takes dedication of the soul to God.

The third step is to look to God for strength to carry on. Often the general is called upon to do great and difficult things. But every day the 5-star private is called upon to do that which at times seems impossible. Not to lose hope in the face of despair, not to quit in the face of failure, not to complain in the face of hardship, not to give up in the face of defeat, not to lose heart in the face of injustice—these are the impossible activities of the souls which keep this troubled world from falling to pieces.

What reward attaches to the rank of 5-star private? What glory and honor attend it? Does it sport the admiral's scrambled eggs or the colonel's roosting eagle? Does it display the general's circlet of stars? Never! It is a rank that offers nothing at all. But it always bestows what no king can give nor coin can buy—the intoxicating experience of being true to the best and of walking in the footprints of God.

Editorial...

Thanks for the Visit!

On the day this is written, more than 500 of you have come into our office for a visit. Oh, not in person, although some of you have done that, too. You have come via the questionnaire which you clipped from our issue of Oct. 8. Your purpose in coming was to "help LUTHERAN HERALD," as we requested you to do. Not only did you check the questionnaire; you also sent comments and criticisms, made suggestions, gave us encouragement. Visitors are continuing to arrive in every mail, and we have every anticipation that the number will far exceed the 500-mark which we made our "cut-off date" for the report which appeared last week.

That report was pretty much factual in character. We have some editorial comments to make in addition. Some of them are rather obvious, others more subtle. And many things which could be said are left unsaid, both because of lack of space and because they are of a technical nature, exceedingly important to the staff, but not very readable.

You Really Helped Us

Our first comment is that the experience of your visit has been about the most helpful and heartening we have had in this office in a long, long time. For example this: In all those hundreds of replies, there was not an unkind syllable; truly, we are dealing with *Christian* readers! Or this: Literally hundreds of you went out of your way to be kind; you wanted to encourage your servants; you were anxious that they should know that you understand some of their problems; you gave them the benefit of your own opinions, your likes and dislikes, your interests and aspirations. And, above all, this: You let us know that what you want more than anything else is *spiritual* food; you emphasized your feeling that everything in the Church's paper should take upon itself the character of the spiritual.

So once more we thank you for the visit. We will be analyzing and studying the "returns" for a long, long time. In the months to come, you will see some results of your visit. And, interestingly enough, your visit to us will be of inestimable value in making the first tentative plans for the church paper of our Church-to-be. The editor and associate editor are members of a committee appointed by the various Boards of Publication of the uniting Churches and charged with making preliminary investigations as to what sort of church paper The American Lutheran Church should ha Both of us will go to the first meeting of that comm tee with the results of your visit fresh in mind.

What's a Church Paper For?

That brings us to the heart of what we would l to discuss in this "follow-up" editorial. What actua can the official organ of The Evangelical Luther Church hope to accomplish? We believe that it m be of interest to our readers to follow the reasoning are arriving at, partly as the result of some meas of experience in editing such a paper; but also v definitely as the result of studying your answers the questionnaire and your comments.

If one were to take a rather pessimistic view, might say that we are expected to do the impossible a are trying to do it. By that we mean that it is ob ously impossible to produce a church paper which sh meet the needs and desires expressed by all of y That could lead—and will lead—to a consideration whether a single church paper can possible be adequ for the needs of a large and complex Lutheran body terms of the present day.

As a matter of fact, a number of Churches have co to the conclusion that one periodical is not enough. example, the tremendously large and strong Metho Church has resorted to *three* church publications w official status. There is a general family magazine, n approaching the million mark in circulation. Then th is a magazine directed exclusively to the ministers the Church. Finally, there is a "program" publicat which is sent to the ministers and selected officers board members in each congregation. The Luthe Church-Missouri Synod has, unofficially at least, rived at a somewhat similar conclusion.

The trouble with that solution, as far as we concerned, is that The Evangelical Lutheran Churc probably not large enough to offer adequate support such a multi-magazine program. For the time being least, it will be necessary to continue to do "the imp sible," keeping clearly in mind that in the new Chu diversification may be the solution.

What, then, does this mean for LUTHERAN HERA From where we sit, at the moment it seems to mean following:

Information, Please!

We are quite convinced that the two aspects of paper which have the most universal appeal are news sections and the editorial pages. In other wo

what the majority of our readers seem to want is *information* and *interpretation*.

It should not be too difficult to meet at least some of those needs. Without a doubt, it will be possible to increase our coverage of news of the ELC quite a good deal. Long before we asked your help, we were groping our way towards some technique which might bring results in terms of making much more news of our own ELC available. Over the years we have often used this statement to explain why we have not had better coverage: "We are in the business of printing news, not of originating it." What we mean is that what we know, we print; what we do not know, we obviously cannot print. We have the hope that the months to come will make it possible to have an expanded news section.

A related area is that which has to do with what is going on in the Church at large. There is demand for more news of the departments and auxiliaries, more stories about institutions and individuals and missions. That, too, we hope to be able to supply acceptably.

What's It All About?

When one speaks of "interpretation," one usually thinks of the editorials. While some religious journals have discontinued a formal editorial department, we have clung to it through the years; the results of the survey indicate that we have been right. The news sections and the editorials go hand in hand as the two most carefully read sections of the magazine.

Those pages have always been the special sounding board of the editor. Although we have clung to the editorial "we," the truth is that, with rare exceptions, the editorials come from the typewriter of one man—the editor. Now that we have a highly competent associate editor, we hope that he will carry part of that task. In any case, the two editorial pages are wedded to interpretation of news and movements and trends.

This section is also the one which best lends itself to material which can become controversial. (A close second, of course, is the Correspondence section, which may be characterized as "the readers' editorial page.") We offer no apologies for starting arguments on the editorial page. "Sweetness and light" have little place in an editorial; the "Pollyanna approach" may be quite legitimate elsewhere, but not there. Within the limits of the tenets of our faith, almost anything goes in an attempt to interpret events and to influence opinion.

The editor learned a good deal about editorial writing from your replies and comments. They did not appreciably alter his basic convictions as to what constitutes proper subject matter for editorials. They did, however, point out some bad weaknesses in the past. And they did outline some areas which should have far more attention. They also demonstrated that editorial pages cannot please everyone.

"We Would See Jesus"

One more "lesson" from your visit merits comment. One of you wrote across the entire page the words of the Greeks on Palm Sunday, "Sir, we would see Jesus." Another of you expressed the hope that, each time the editor sits down to write something, he will think that Jesus is looking over his shoulder as he writes. What those two readers put so incisively many of you put in more general terms. In others words, you want LUTHERAN HERALD to be first and foremost spiritual in tone. No suggestions are being taken more seriously than those; none are being studied so prayerfully.

Will it surprise you to be told that in no area which concerns us is it so difficult to find competent writers as in the devotional field? That is nevertheless true. Please believe that every effort will be made to secure the services of people who can produce what we need in the devotional field.

However, we are sure that the suggestions go much deeper than to express a desire for more devotional material. They presuppose rather a policy, a philosophy, a foundation—namely that *everything* in LUTHERAN HERALD shall be spiritual, shall magnify the name of our blessed Lord.

To be sure, there may be a difference of opinion as to what constitutes the spiritual. Is it spiritual to emphasize the physical and financial needs of the Church? We believe so, with all our hearts. But some of you have written that we place too much emphasis on money matters in the Church. Is it spiritual to write about the structure of the organized Church? We believe so, because we consider that the organized Church is a tool placed by God in our hands to serve Him and further His Kingdom. You do not all agree. Is it spiritual to explain the details connected with the impending union of our Church and our sister Churches? We think so, because we have believed from the outset that the union movement is of God. Some of you feel that we devote entirely too much space to those matters.

And so on. Whether we disagree on details is of little importance. What is of importance is that we shall keep our primary motive clear: to glorify Jesus Christ and further His Kingdom.

Well, that is that. This editorial took matters in its own hand and did not go quite in the direction its writer originally intended that it should. As we look back over what we have written, we come to the realization that what we have done is indulge in a somewhat too personal visit with our readers. But the comforting thought comes that possibly that is legitimate too, once in a great while. So we shall publish what we have written, and add—"Thanks for the visit!"

Fortnightly Review

In the General Convention of our Church in 1946, our name was changed from the "Norwegian Lutheran Church of America" to "The Evangelical Lutheran Church." The proposal to change the name was supported with the observation that it was neither a repudiation of our heritage nor a declaration of intent to slow up in the friendly relations we had maintained with the Mother Church in Norway. In support of this observation the Convention proceeded to adopt a resolution setting up a Norwegian Conference. In effect, all members of the ELC are members of the Norwegian Conference. Its work is supervised by a standing committee elected by the General Convention.

There are thousands of people in the congregations of the ELC who have no trace of Norwegian blood in their veins. But I have yet to hear anything other than appreciation for the contacts that are maintained with the Church in Norway and Norway's people. In fact, as we get farther away from the early immigrant period, the relationship between our two Churches has grown in mutual esteem and love.

It was therefore natural that some of our congregations conducted memorial services September 30 or October 1, honoring the memory of His Majesty, King Haakon VII. The quality of King Haakon's life and character through the 52 years of his reign made him an internationally respected monarch. Many stories have been told to illustrate his rock-ribbed, Christian convictions, his unswerving courage, and his abiding concern for the will of his people and their welfare.

The funeral service for King Haakon was a rich illustration of a Christian burial service. Some of this is reflected in the following excerpts from the funeral sermon preached by Bishop Smemo in the cathedral church of Oslo:

". . . Is it possible to sum up in a few words the gifts of God that made Haakon VII such a blessing to the Norwegian people? I can only try; and I would say that the main thing was his clear vision and the realization of his *calling*. He would not come unless the *people* called him. [A reference to the plebiscite he insisted upon before he accepted the crown.] But he knew a higher calling and a higher law than the wish of the masses. He recognized an absolute will, an absolute norm, and therefore an absolute calling.

"With such an attitude one does not ask for easy term or the satisfaction of private desires. Instead, the answer *obedient loyalty—yes* to everything implied by the callin *no* to anything that tempts to betrayal of trust and to alie service.

"All too often in this life greatness turns into selfasse tion, erectness into obstinacy, and the possession of the lo of the people into a compliance with the spirit of t age. Never for a moment did we see our King devia His greatness manifested itself in objectivity, his streng in service, his erectness in deep humility.

"This, I think, is probably where we touch the secret Haakon VII's personality as nearly as this is possible. T consciousness of a calling, the sense of duty, and faith- are not all of them simply different signs of a humb respect for the highest things, for the adoration of T Highest?

"The first Sunday that the King came to Bygdøy Chur after his return to Norway in 1945, the whole congreg tion rose spontaneously to their feet. The next day t vicar received a message from the Palace: It was the King wish that no one should get up when he came to chur on Sundays. There was no need to add the obvious e planation, that the King came in order to rise himself wi all the others before the King of Kings.

"It is part of the good gifts of these days for whi we thank the Father of lights that King Olav V has t us so unequivocally that the purpose and the way of t old King will also be his. The kings must change, b the watchword must be the same. The new King cou not have given his people a better message and dow He could not have found a more becoming way to hon his great father, with whom he has shared exaltation a difficulties."

In acknowledgement of a message of condolence se on behalf of the members of the ELC, the followi letter was received from His Majesty, King Olav V:

The Royal Palace, Oslo
October 24, 1957

Dear Doctor Schiotz:

Herewith I want to send you my warm thanks for yo friendly letter to me on the occasion of the death of beloved father, H. M. King Haakon.

The respect for my father's memory which you expr in your letter has touched me deeply and has brought comfort in my great sorrow.

I am also grateful for your good wishes for me a my work.

I will appreciate it deeply if my greeting and express of thanks can be communicated to all the members The Evangelical Lutheran Church.

Sincerely Yours,
Olav R.

May God bless the reign of the new King, His M esty, Olav V!

Fredrik A. Schiotz
President, ELC

For the Family Altar

J. R. Hestenes

Toward the First Sunday in Advent

Elijah—Sent of God

The Lesson: Jeremiah 31:31-34 • The Gospel: Luke 4:16-22

Monday, November 25
GOD'S SPOKESMAN

Read I Kings 17:1-7

Now Elijah the Tishbite . . . said to Ahab . . . "There shall be neither dew nor rain these years, except by my word."

Out of nowhere, you might say, Elijah came. And here we find him standing before the monarch of the people. Nobody invited him; he was sent. If the king had asked him "What do you have to say?" his reply could have been, "What I have to say is not of myself; the message I bring is from God."

Then to remind Ahab that his evil doing was inviting the judgment of God, Elijah told him there would be drought in the land. "As the Lord the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word."

Ahab, and all the people, needed a reminder that God is not mocked. Elijah was sent to make this clear. God is the source of life. If we permit our sins to separate us from Him, a killing drought sets in.

Teach us to heed the warnings of Thy Word, O Lord, and to respond to Thy love.

Tuesday, November 26
MIGHTY IN PRAYER

Read I Kings 17:17-24

And the Lord hearkened to the voice of Elijah; and the soul of the child came into him again, and he revived.

Not for one minute did Elijah doubt God's ability to do something about the sorrow in that house. He knew that God could, and he had faith that God would. Being a man of prayer he planned a campaign. He made an event out of it to show that he meant business. He cried unto the Lord. "And the Lord hearkened unto the voice of Elijah."

This was one of many times the prophet went to God in prayer. He knew its importance and value. By prayer he put God's power to work in himself and by prayer he kept himself in God's power.

In matters of prayer, Elijah had no greater advantage than any believer may have. God heard Elijah and He hears you and me. Whether it be in sorrow or joy you pray; whether it be thanksgiving or request you bring, God hears.

Teach us to be big in our prayers, O Lord; help us to leave our needs with Thee.

Wednesday, November 27
FEARLESS REFORMER

Read I Kings 18:20-40

And Elijah came near to all the people, and said, "How long will you go limping with two different opinions?"

Elijah knew what side he was on and he was not afraid to say so, even though he found himself alone. "I, even I only, am left a prophet of the Lord; but Baal's prophets are four hundred and fifty men." He also knew that as spokesman for God, it was his duty to bring others to the true fear and worship of God.

His showdown with the priests of Baal required true courage and faith. And God did not fail him.

What a great need there is today for Christians who will come out clearly for God and cease "limping with two different opinions." The pressure of the world demands that all people be alike. Young people say they would rather be dead than different. The business man says you have to go along with unchristian practices if you intend to stay in business. God help us to quit limping!

Give us courage for obedient faith.

Thursday, November 28
HE FORGOT

Read I Kings 19:1-9

Then he was afraid, and he arose and went for his life.

This was a day Elijah wished had not happened. No doubt it was with shame he remembered it. It was Jezebel who had frightened him. The loss of four hundred and fifty prophets of Baal, she decided, should be answered for with Elijah's life. So Elijah ran off. Elijah, the prophet, running away! Hadn't he forgotten something? Did he think the God who had sent him was going to desert him now? Our humanness catches up with us so easily. We accept the Words of Scripture that bid us to be strong in the Lord and in the power of His might, then a remark is made or we face a problem and we are discouraged and afraid. Sometimes we wonder about the love of God. Then we go down under a "broom tree" or hide ourselves in a "cave," as Elijah did.

Thank God that in the land of discouragement His voice still reaches: "What are you doing here?"

If we forget, O God, open our ears.

Friday, November 29
HIS MANTLE

Read II Kings 2:9-14

And he took up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan.

The day came when Elijah's work was finished. Miraculously he was taken up in a chariot of fire and horses. But God's work was not finished. His Word and will must be kept before the people at all times. When Elijah was taken up, he let fall from him his mantle. This was a sign to Elisha and he should take it and let it serve as the mark of his office. He inherited the work that had been given to Elijah.

Elisha was no stranger to the office of prophet. He had been with Elijah for a long while and had seen the power of God. He, too, was destined for a great ministry in behalf of the Lord.

Not all of us are set apart in a special way, as are pastors. But all of us as Christians keep handing down the "mantle" of active faith to children who come after us. The work must continue through them.

Let Thy Word never depart from man.

Saturday, November 30
IN GLORY

Read Matthew 17:1-8

And behold, there appeared to them Moses and Elijah, talking with him. . . . And when they lifted up their eyes, they saw no one but Jesus only.

Long, long ago, Elijah had walked the earth. Fearlessly he had spoken for God. Now, at this late date, with Jesus on a "high mountain apart" the disciples saw their Lord transfigured before them. And Moses and Elijah appeared. Out of glory, for a moment, this champion Elijah would be seen by these men who soon would be given the charge to go forth.

Thus was Elijah glorified, in a sense, for his part in the unfolding of God's program of love. But the messenger was not as great as the one who came to reveal the love of the Father. When the disciples lifted up their eyes, "they saw no one but Jesus only."

Elijah had believed his own message. He lived in faithfulness to his Lord. God honored him and gave him the gift of eternal salvation.

All glory be to Thee, Blessed Jesus.

Hammer Blows of Reformation Still Heard 'Round the World

Reports from many sources reveal that Reformation Sunday was the occasion this year not only of varied and unusual services, but of conflicts with government officials.

Here in the United States, Reformation rallies and services, both Lutheran and inter-Protestant, were reported from every corner of the country. One of the most interesting was the all-Lutheran service held in the Cathedral Church of St. Peter and St. Paul (Episcopal) in Washington, D. C.

Dr. F. A. Schiotz, president of the ELC, spoke at this service, in which other participants represented five other Lutheran synods. The service was arranged and sponsored by all the Lutheran churches in the Greater Washington area. As part of the 50th anniversary of the Washington Cathedral, the Episcopal Church is offering the use of the cathedral to major denominations for services of worship according to their own tradition. (See photo.)

Across the Country

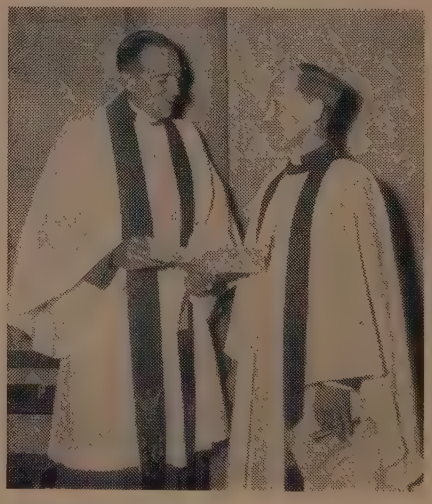
In Seattle, Wash., more than 7,000 persons crowded the Seattle Civic Auditorium to observe the Reformation. This is the first time that the Seattle Lutheran Council has sponsored the affair. Dr. Alvin Rogness, president of Luther Seminary, St. Paul, was the speaker.

In connection with the Seattle observance, an essay contest was held among Lutheran young people of the city on "What the Reformation Means to Me." Winner of first place (a scholarship to Pacific Lutheran College) was Martha Stoa, daughter of Pastor and Mrs. Norris Stoa of Denny Park (ELC) Church.

In some cities like St. Louis, Mo., two rallies were held. Protestants of that city filled the town's largest auditorium twice on Reformation Sunday. At 3 P.M. the 80 congregations of the Lutheran Church-Missouri Synod held their annual Reformation rally, which featured the singing of 3,000 children from Lutheran parochial schools. At 8 P.M. members of all other Protestant denominations filled the same auditorium for the inter-Protestant Reformation service.

Dance Band Wins

In Trenton, N. J., the Reformation did not fare as well. In that city a dance band won over the Church Council for the use of the War Memorial building on Reformation Sunday.



LUTHERANS USE NATIONAL CATHEDRAL —Dean Francis B. Sayre, Jr. of the National Episcopal Cathedral in Washington, D. C., chats with ELC president, Dr. F. A. Schiotz, prior to the Lutheran Reformation services held in the nation's capital. (see story)

The Church Council has held its annual Reformation service in the building for more than 10 years, but this year found that an engagement had been made with the dance band. Although the council had engaged the auditorium a year ago, they did not learn of the other engagement until a week before the service.

Reluctantly they had to transfer their services to the Central High School auditorium. Mayor Donald J. Connelly said that the double booking at the building was "an unfortunate mistake."

Communists Cancel Rally

In the Eastern Zone of Germany, th cancellation of a Reformation rally ha more serious implications. There a Re ormation Day Rally scheduled by th German Lutheran Association in Wi tenberg, Soviet Zone, was cancelle after Communist authorities refused grant entry permits to participati clergymen.

Those denied visas included Luthe an Bishop Volkmar Herntrich of Har burg, vice president of the associatio who was to give the keynote addres and Dr. Frederick J. Forell, associa pastor of Second Presbyterian Churc New York, who is lecturing at Ham burg University.

The association, which suspended a tivities during World War II, was r activated in Hamburg in 1953. It w founded at Wittenberg on Reformatio Day in 1918 to promote knowledge an understanding of Martin Luther an his works.

Visa applications were submitted East German officials weeks ago, t association said, but the Communi contended they had not been receive

Meanwhile Communist propagandi denounced Dr. Herntrich as a "poli cal representative" of the North A lantic Treaty Organization.

Free Cough Drops

A Worcester Mass., pastor has wh he believes is the perfect antidote f coughing by worshippers while the s mon is being preached. They'll get f cough drops.

The Rev. Kenneth E. Bath of Gree dale People's Church announced solution in the church's weekly bul tin.

"In accordance with our policy trying to anticipate your needs," wrote, "our ushers are prepared to g you relief for that irritated throat wh may come on you suddenly in chu and make you cough.

"Just indicate your need to an us and he'll give you individual packaged cough drops."

Laymen to Recruit Pastors

Delegates to the international convention of the Brotherhood of the American Lutheran Church at Minneapolis approved a program to recruit more men for the ministry as a means of alleviating the shortage of pastors.

Joining with the ALC's youth department, the Brotherhood will sponsor a series of conferences throughout the country in late 1958 and 1959 at which young men will be given information about the ministry and encouragement to consider it as a vocation.

The Brotherhood also launched a scholarship program for students at ALC colleges.

"Seminaries for Laymen"

Quakers, on the other hand, have devised quite another plan to solve the pastor shortage. They are planning to set up three "seminaries for laymen" in Washington, D.C., California, and Florida.

Dr. D. Elton Trueblood of Earlham College, Richmond, Ind., said they will be sponsored by the Yokefellow Foundation, an interdenominational lay organization which he founded.

He said the seminaries will be patterned after the one conducted for the last three years at Yokefellow House in Richmond with "remarkable and far-reaching results."

At these seminaries, he said, laymen can seriously study the Bible, church history, classic Christian literature, and learn how to "meditate in a Christian vein."

Dr. Trueblood addressed leading clergymen and civic leaders in Miami, Fla. for the national convention of Presbyterian Men, laymen's organization of the Presbyterian Church in the U.S. (Southern).

He predicted that such "seminaries for laymen" would "revolutionize" Christianity by returning to the individual believer the responsibility of spreading the Gospel.

Rural Church Effective

A National Convocation on the Church in Town and Country held in Wisconsin agreed that rural congregations are playing a growing role in country life.

Dr. Richard O. Comfort of New York said this was the consensus of some 20 discussion groups. He is executive director of the National Council of Churches' department of town and country churches, which sponsored the convocation.

Dr. Comfort, summing up the discussions, said optimism among the participants over the expanding activity of rural churches was tempered with warnings that a united effort by clergy and laymen is needed for continued results. It was stressed that strong leadership is required to restore rural congregations to their full community role.

Graham Pro and Con

At least 6,000 unchurched persons made "decisions for Christ" and signed pledge cards indicating their intention of becoming church members as the result of a week-long evangelism campaign conducted as a follow-up to the recent Billy Graham New York Crusade.

The figure was reported by Dr. Jesse M. Bader of New York, chairman of the visitation evangelism committee of the Protestant Council of the City of New York. More than 1,000 churches participated in the campaign sponsored by the Council.

The participating congregations supplied 6,000 laymen who, working in teams of two, made 24,000 calls on unchurched people in their communities. The areas covered were the five boroughs of New York City and three districts in New Jersey.

Meanwhile, a former teacher of Billy Graham had some sharp words about just such inter-church activity of the evangelist. The Rev. Bob Jones, Sr., one of the South's best-known fundamentalist evangelists, said in Minneapolis that Billy Graham has made "a fatal mistake" in co-operating with all Protestants.

Dr. Jones, in Minneapolis to attend a revival conference at a Baptist church, was quoted as saying, "Billy is sacrificing the permanent on the altar of the immediate, however sincere he may be. He's making the fatal mistake of giving tools for capturing souls to the liberals, even the radicals."

Investigate Clergy Racket

A housewife revealed in Los Angeles, that she obtained for $30.20, a church charter and a certificate which permitted her to perform baptisms, marriages, and burials as an ordained minister. Her testimony launched hearings by a State Assembly subcommittee into California diploma mills.

Mrs. Juanita Purviance, 30, of nearby Temple City said she received the documents exactly a week after requesting them from the Universal Church of the Master, with headquarters at Oakland.

The only requirements, she said, were

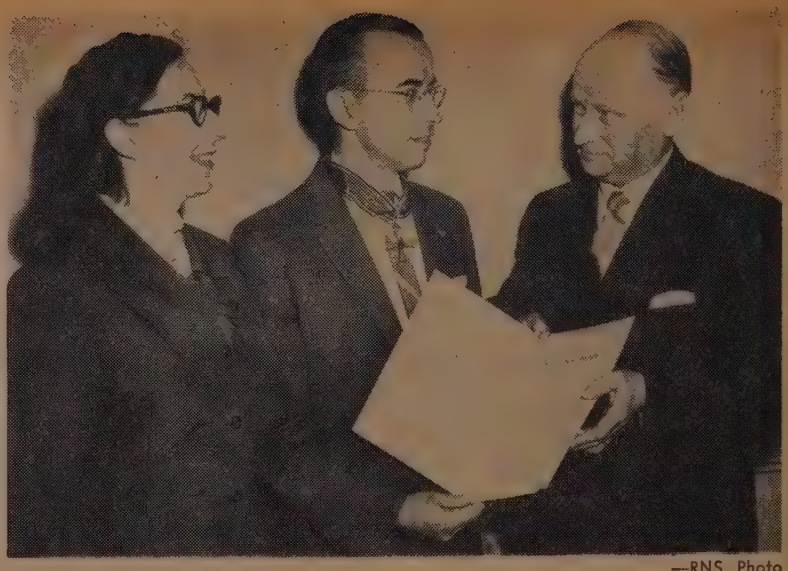
"OPERATION BROTHERHOOD"—An unusual example of community and service personnel cooperation is the new chapel at Palermo Air Force base near Ocean City, N. J. Residents of the community contributed both money and labor to help the GI's erect the 100-seat non-denominational chapel. In the photo the cornerstone engraved with the words, "Operation Brotherhood" is being put into place by Chaplain Charles I. Carpenter, Chief of Air Force chaplains.

—RNS Photo

a letter of application and payment of the fee. She secured the "ordination" and charter papers while working as an undercover agent for the subcommittee on the issuance of degrees of the Interim Committee on Education.

Mrs. Purviance said the Oakland organization also sent her two books—a text on philosophy and religion and a minister's handbook. "These documents," she said, "permit me to officiate at marriages, burials, baptisms, and even engage in faith healing."

Assemblyman Sheridan Hegland of La Mesa charged that "thousands of illegitimate diplomas have been and are being issued by diploma mills. The racket is international in scope, ranging from Mexico to Italy, France and England," he said. "But the center of the plague is in this nation, in California. And the precise focal point is Los Angeles."



—RNS Photo

LWR LEADER HONORED—Bernard A. Confer (center), executive secretary of Lutheran World Relief, received the Commander's Cross of the Order of Merit from West German in recognition of his services as former chairman of relief agencies working in Germany (CRALOG). Dr. Adolph Reifferscheidt, West German Consul in New York, presented the award as Dr. Eileen Egan, current chairman of CRALOG looked on.

Ministry to the "Exceptional"

At Green Lake, Wis., churches were urged to undertake a special ministry of education and service to exceptional persons.

The plea came from participants in the first Consultation on the Churches' Responsibility for Christian Education of Exceptional Persons held under the auspices of the National Council of Churches.

Present were representatives of denominations, councils of churches, and specialized agencies. They discussed, in particular, ways of helping the physically handicapped, the mentally retarded, and those under detention.

Churches were asked to inaugurate, or expand, Christian education classes for exceptional persons and to train teachers to build selfconfidence in such pupils.

Local churches also were urged to provide tasks for volunteer exceptional persons such as telephoning, stuffing envelopes, reviewing books, and monitoring television programs.

Other actions suggested for churches were:

Provides easy access to church buildings by eliminating steps, slippery floors, and heavy doors.

Help the families of exceptional persons to understand and accept handicaps but without resignation.

Encourage employers to adjust work loads to the characteristics of each exceptional person.

Cooperate with local agencies which have responsibility for exceptional persons.

On a broader front it was suggeste that colleges and seminaries provi courses on exceptional persons; that national workshop for the training church school teachers of such perso be developed; and that specialized cu riculum materials be created whe necessary.

It also was urged that a special co mittee on exceptional persons be esta lished as part of the National Coun of Churches' Commission on Gene Christian Education.

A special directory for ministers, li ing agencies which can help exceptio persons, was proposed.

Conferees urged that public conce for the Christian education of exce tional persons be aroused through rad and telvision programs, magazine ar cles, and regular congregational, chur council, and denominational meetin

Further consultations were advocat on national, state and community lev to consider the Christian education other categories of exceptional perso

Among the questions suggested discussion at such consultations we Is the church ready to assume the sponsibility for including delinqu persons in its fellowship? How d the Christian faith contribute to maturity of the exceptional perso What is the role of the church in prevention of handicaps?

KOREAN UN OBSERVER—Dr. Helen Kim, president of Ewha Women's University (Methodist) in Seoul, and a prominent Christian educator, is serving as one of five Korean observers at the United Nations. Vetoes by Russia have consistently kept the Republic of Korea from official UN membership.
—RNS Photo

o Prepare Pageant

The Rev. Robert W. Lutnes, pastor f the student congregation at Pacific utheran College, Parkland, Wash., has een appointed to write a historical ageant tracing the 40-year history of ne ELC. The pageant will be present- d at the biennial convention of the LC in Minneapolis in June.

7 More "Honor Rolls"

Every-member subscriptions to the LUTHERAN HERALD in the last week of ctober put 27 more congregations on ne "honor roll." The following church- are new among those who subscribe r every member family and put the UTHERAN HERALD on the local budget:

Hedemarken, Carlisle, Minn.—The ev. E. O. Barsness

Nekoma, Nekoma, N. Dak.—The ev. Paul E. Bungum

Immanuel, Surrey, N. Dak.—The ev. J. P. Dragseth

Highland, Fairdale, N. Dak.—The ev. S. L. Engelstad

Corinth, Corinth, N. Dak—The Rev. ercy Ensrude

Christ the King, Honolulu, Hawaii -The Rev. Maynard Halvorson

Bethany and Amo, Storden, Minn.— he Rev. Roy Hendrickson

York, Blanchardville, Wis. — The ev. J. Obert Jorgenson

South Enes, Vincent, Ia.—The Rev. almer Loken

St. Olaf, Deering, N. Dak.—The ev. E. Nordby

Trinity, Starkweather, N. Dak.—The ev. O. L. Proehl

Norway and Zion, Garretson, S. Dak. -The Rev. E. W. Rossing

First, St. James, Minn.—The Rev. . S. Strand

Faith, Great Falls, Mont.—The Rev. H. Swantz

Bethany, Wynot, Neb.—The Rev. arcus Tufteland

Skudenes, Pierpont, S. Dak.—The ev. G. E. Undem

St. Olaf, Odin, Minn.—The Rev. mer Valen

North Dovre and Dovre, Osnabrock, N. Dak.—The Rev. Gerrit Van Hunnik

West Mountain and St. Stephen's, Milton, N. Dak.—The Rev. Gerrit Van Hunnik

Vangen, Mission Hill, S. Dak.—The Rev. Wm. L. Vaswig

Rogate, Berlin, N. Dak.—Vacant

Ypsilanti, Ypsilanti, N. Dak.—Vacant

James River Valley, Montpelier, N. Dak.—Vacant

In addition to the above, Turtle Mountain Church, Souris, N. Dak., which has renewed its honor roll subscription, was omitted from a previously published list.

There are a total of 56 new congregations with group subscriptions to the HERALD. Many others have indicated an interest. Congregations may join at any time. The new honor roll rate is $1.75 per subscription.

Women on the Air

Women of the ELC's St. Ansgar Circuit in Iowa are sponsoring a weekly program over radio station KSMN, Mason City, Ia., under the title "Christian Challenge." The program presents local church news, music, and speakers of interest to church women. Mrs. Oscar Branstad, national WMF president, was the speaker on the first program, presented November 6.

Las Vegas, Nev.—Calvary Church, the second ELC congregation in Nevada, was organized in October. Dr. Gaylerd Falde, California District president, presided at the meeting at which the Rev. Otto F. Nielsen was installed as pastor. Work was begun in the field by Pastor Nielsen last March. The congregation of 111 members is planning to erect a first unit church soon.

Aberdeen, S. Dak.—The chapel in the parish hall of Bethlehem Church was dedicated in October. The Rev. Edward Nervig is pastor.

Stoughton, Wis. — Twenty - three members of the confirmation class of 1907 held a golden confirmation reunion at First Church last month. The group renewed their vows at the altar and special certificates were presented by the pastor, the Rev. Amos Stolen.

West Covina, Calif. — Calvary Church, a newly organized congregation in the La Puente area of West Covina, held its first service of worship on Reformation Sunday. Nearly 100 persons were present. The Rev. Lauren I. Egdahl is pastor.

Sioux Falls, S. Dak.—A new Schantz pipe organ was dedicated on October 27 at East Side Church, the Rev. Selmer Heen, pastor. Dr. Laurence N. Field, professor of church music at Luther Theological Seminary, conducted the rite of dedication and spoke at

NEW SEATTLE CHURCH—Dr. C. P. Rasmussen, pastor, is shown in the pulpit of St. Paul's of Shorewood Church, Seattle, Wash., on dedication day, October 20. The congregation, organized in November 1956, has a membership of 260 and a Sunday school enrollment of 250. Dr. H. L. Foss, president of the Pacific District, conducted the rite of dedication.

morning worship services. Prof. David Blanchar of Augustana College, organist at East Side Church, played the dedication concert.

Janesville, Wis.—First Church, the Rev. Sylvan Moe and the Rev. Irvin Suby, pastor, celebrated its 105th anniversary with a week of services in October.

People

The Rev. Richard Nelson has resigned as pastor of the Flandreau, S. Dak. parish to accept a position as secretary and consultant in the field of

stewardship and evangelism for the Lutheran World Federation. He will make his headquarters in Geneva, Switzerland, but will travel in the Scandinavian countries as well as on the continent. He will also have responsibilities in the inter-church aid and pastors' exchange program under the department of world service of the LWF. Pastor Nelson and his family will move to Europe in January.

The Rev. Peter L. Kjeseth, who has been studying at the University of Chicago this past year, is spending a year in Germany studying at Bonn.

The Rev. H. J. Peterson has resigned from his three-church parish near Bryant, S. Dak., and will retire from the active ministry on January 1. He has been pastor of the Bryant parish for 26 years.

Members of the Taylor, N. Dak., parish honored their pastor, **the Rev. E. A. Grefthen,** recently on the 40th anniversary of his ordination.

The Rev. L. G. Mathre has resigned as pastor of Bethlehem Church, Buffalo Center, Ia., to accept a call from the Board of Home Missions to begin a new congregation on the west side of Oklahoma City, Okla. This will be the first ELC congregation in that state.

The Rev. Lawrence Likness, pastor of Zion Church, Edmonton, Alberta, will be the speaker on the CBC religious broadcast at 2:30 p.m. EST, December 15.

Miss Joyce Keel of Lisbon, N. Dak., has accepted a position as parish worker at Faith Church, Madison, Minn., the Rev. Reuben Wangberg, pastor.

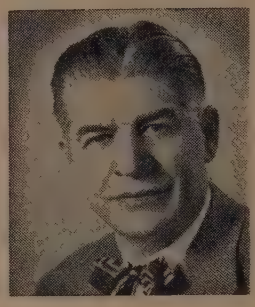
The Rev. and Mrs. Herman Baalson have been honored with three golden wedding anniversary celebrations: in Silvana, Wash.; Sunburg, Minn.; and Brooten, Minn.

The Rev. Harold Ruddick was installed in October as associate pastor of Our Saviour's Church, Montevideo, Minn., the Rev. Grant Sorenson, pastor.

Dr. F. A. Schiotz, president of the ELC, was the homecoming banquet speaker at Texas Lutheran College, Seguin, this month.

The Rev. J. Obert Jorgenson has resigned as pastor of Perry, Primrose, and York Churches, Mt. Horeb, Wis., to accept a call to the parish at Rio, Wis., effective Feb. 1. The Perry Church voted to call a pastor of its own and the Primrose and York congrega tions will constitute a parish when new pastor is called.

Dr. Orville Dahl, former executiv secretary of higher education of th ELC, was installed Nov. 3 as presiden of the California Lutheran Educationa Foundation. The organization, whic



has been in operation since June, laying plans for a Lutheran seni liberal arts college for California. T first phase of operation includes a fun ing canvass for $2,000,000 to be us for the purchase of a college site an initial buildings. Installation of the ne president took place in First Luther Church (ULC), Glendale, Calif. Fi Lutheran synods are cooperating in t foundation. Members of the ELC w are on the board of governors of t foundation are Dr. Gaylerd Falde, t Rev. Erling Wold, the Rev. R. A. Ran seth, Warren Henderson, and Rolf Bc ding.

PRIZE-WINNING PASTIME—The Rev. LeRoy Elster, pastor of Calvary Church, Kalisp Mont., began painting two years ago for relaxation. Last month one of his paintings Mexican patio scene, was awarded a blue ribbon in the Northwestern Montana fair. Pas Elster, shown at his easel in his study, came to Kalispell last year from Lemon Grove, Ca where he also organized a new home mission church.

Colleges

ie Concordian Rates

The Associated Collegiate Press has nounced that the *Concordian,* week- newspaper of Concordia College, orhead, Minnesota, received an All- nerican rating for the second semes- issues of 1956-57. Seven weekly col- e papers of comparable size in the ited States received this honor.

An All-American rating "indicates tinctly superior achievement." The *ncordian* received its last All-Ameri- n rating in 1949. The latest honor is twelfth such award in the paper's tory.

bs for Oles

St. Olaf College Placement Service nounces the results of an extensive vey among the 300 spring graduates. re is the breakdown:

26%—Now in teaching profession

14%—Now in business and industry

52 men and women in graduate ool, including 14 in various Luther- seminaries.

34 graduate nurses now on duty.

An interesting sidelight: the 300 graduates have now located in 25 states, Washington, D. C., Alaska, Canada, Germany, and Norway.

NORSE SINGER—With dozens of Johnsons, Larsons, and Knutsons to choose from, St. Olaf College chose Lois Carter as the singer of Norwegian hymns over radio station WCAL this year. The 21-year-old Junior from Mineral Point, Wis., learned Norwegian from her mother.

Enrollment Statistics

A Comparison of ELC College, High School, and Seminary Enrollment in 1956 and 1957

	1956-57	Fall-1957	Number Gain-Loss
I. Seminaries			
Luther Seminary, St. Paul, Minnesota	484	513	29
Luther Seminary Saskatoon, Saskatchewan	22	23	1
Total in Seminaries	506	536	30
II. Colleges			
Augustana College Sioux Falls, S. D.	1286	1380	94
Concordia College Moorhead, Minnesota	1463	1504	41
Luther College Decorah, Iowa	1121	1150	29
Pacific Lutheran College Tacoma, Washington	1330	1427	97
St. Olaf College Northfield, Minnesota	1743	1858	115
Waldorf College Forest City, Iowa	282	298	16
Total in Colleges	7225	7617	392
III. High Schools			
Augustana Academy Canton, S. D.	216	190	–26
Dakota Lutheran Academy Minot, N. D.	117	109	–8
Camrose Lutheran College Camrose, Alberta Canada	137	165	28
Lutheran Collegiate Bible Inst. Outlook, Saskatchewan	144	114	–30
Total in High Schools	614	578	–36
GRAND TOTAL	8345	8731	386

Announcements

California home mission congregation wants to buy a church bell. Please write Mrs. Thorwald Ingebritson, 3609 Alliance Road, Arcata, Calif.

Bible Conference will be held at Denny Park Church, Seattle, Wash., Nov. 13-17. Speaker: Pastor Erman K. Lunder, Seattle LBI.

Want Ad

For Sale: Sharon pipe organ, five-manual with extra parts. Write P.O. Box 501, Sioux Falls, S. Dak.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

240 acres 5 miles from town in W Minn. 6 room house, new 32x80 barn with milking parlor, silo, corn crib, granary, hen house, garage, hog house. Good stock farm. About 175 acres cropped. Price: $125 per acre. Some terms if needed. 538-1A

320 acres on hwy near W Minn. town. Modern house, good barn, silo, machine shed, hog house, corn crib, dble garage. All cropland. Price: $65,000. Terms if desired. 538-2A

Businesses

One chair barber shop in SE Minn. town of about 1000 pop. Strong Lutheran community. Priced to sell. 538-3C

WANTED TO BUY

80-160 acres unimproved land in southern half of Minn. Close to town on good road desired. 538-4A

FOR RENT

310 acres near Madison, Minn. 6 room house, running water; hip roof barn, hen and hog house, granary. About 240 acres cropped and 40 acres pasture. Lutheran community. Crop share and cash rent. 538-5A

190 acres in W Minn. 5 room house, barn, cattle shed, granary, hen and hog house. Around 120 acres cropland. 35 acres in pasture. Crop share and some cash rent. 538-6A

POSITIONS WANTED

General housework wanted in a good home. Good wages. 538-7D

Elderly lady desires to live in and do housework for man or lady in a Christian home. Prefers to live near Chicago or Milwaukee. References. 538-8D

HELP WANTED

Elderly lady or couple to take care of an

invalid lady and the housework. Small Wis. town. State wages expected. 538-9F

Registered nurse as supervisor of nursing. Middle aged preferred. Good pay. Husband and wife acceptable. 538-10F

Hardware dept. manager for store handling hardware, appliances and furniture. Applicant should be ambitious, 25 yrs of age. Salary and employee benefits above average. Iron range city in N Minn. 4 Lutheran churches. 538-11G

Dentist urgently needed in town of 1200 in W N. Dak. 2 chair office available. Large business area and good practice. Business available due to death of previous dentist. 538-12G

TV and appliance service man in electric shop in southern Wis. town. 538-13G

Doctor wanted in NW S. Dak. town. Need is urgent. 538-14G

Man or woman as Christian Education and Youth Director in a Minneapolis Lutheran Church. Some music desired. 538-15G

FOR TRADE

Will trade a 2 bedroom, modern home with 1⅓ acres, worth $9,000 on the outskirts of a S. Dak. city, for a good 160 acre modern farm. 538-16B

Changes of Address for ELC Pastors

A. O. Aasen, Bethany Sunset Home, Camrose, Alta., Can. (10-31-57)

S. R. Johnson, Leland, Ill. (10-25-57)

L. C. Masted, 622 Franklin St., De Kalb, Ill. (11-1-57)

L. E. McFarlane, 297 Cornwall Ave., Port Arthur, Ont., Can. (10-1-57)

Berner E. Nyjordet, Northwood, Iowa (11-1-57)

Orville K. Olson, Naval Admin. Command, Naval Trng Center, San Diego, Calif. (10-15-57)

Joel Rustad, Glencoe, Minn. (10-15-57)

Hobart Skilbred, Kenmare, N. Dak. (10-1-57)

O. C. Brenna, Harmony, Minnesota, 11-10-57

Hiram Ellingson, 1544 Fulham, St. Paul 8, Minn., 10-30-57

H. L. Foss, 523 Dexter Ave., Seattle 9, Wash., 10-30-57

Enoch R. Hall, Lake Preston, South Dakota, 11-3-57

John V. Halvorson, Luther Seminary, Como and Luther Place, St. Paul 8, Minn., 10-23-57

O. L. Hofstad, 1329 Keston St., St. Paul 8, Minn., 10-29-57

W. Lowell Jacobson, Halliday, N. Dak., 9-1-57

Peter L. Kjeseth, Evangelischen Studienhaus, Goebenstrasse 34, Bonn, Germany, 10-30-57

Donald H. Lee, 304 7, Lane 1, Sheng Li Rd., Tainan, Taiwan. 10-29-57

N. S. Magelssen, Sr., Bethany Home, La-Crosse, Wis., 10-25-57

S. T. Nelson, 4530 Newton Ave. N., Minneapolis, Minn., 10-28-57

J. W. Rosholt, Crosby, N. Dak., 10-6-57

Jess Thompson, U. S. Navy Chap. School, U. S. Naval Station, Newport, R. I., 11-4-57

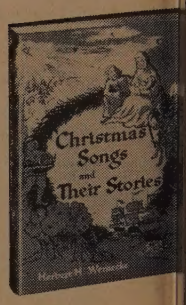
O. R. A. Tollefson, 710 W. 4th Ave., Moses Lake, Wash., 10-24-57

Marcus Tufteland, Maskell, Nebr., 11-10-57

Newly Ordained:

Gerhard I. Knutson, 2330 Los Feliz Dr., Thousand Oaks, Calif., 8-25-57

Music for the *Christmas Season*



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12 famous carols for piano with words, large notes, including Silent Night — The Nowell — Away in a Manger. Grade 1.
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CHRISTMAS SONG (O Holy Night),
arr. by Navarro
Grade 3.
Code

CHRISTMAS RHAPSODY (Concert Medley),
arr. Schaum
Grade 4.
Code

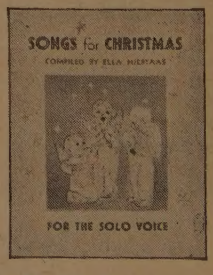
Vocal Solos

LULLABY ON CHRISTMAS EVE,
F. Melius Christiansen
Medium voice. 40c

THE COMING OF THE KING,
Don Gillis
Medium voice. 60c

THE HOLY CHILD (Away in a Manger), Martin
High, medium, or low. 75c

CAROL OF THE LITTLE KING,
Caldwell
Medium voice. 60c



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- "Royal Copenhagen Christmas Plates" reveals the story behind these wonderful collector's items.
- "Gold, Frankincense and Myrrh," with woodcut illustrations, is a provocative article on these first precious Christmas gifts.
- A story of a family discovering the joys of the tree-trimming ritual is warmly told in "It Really Takes Years."
- The breathtaking beauty of the religious scenes which decorate one of our country's largest department stores during the holidays is shared with all in "In the Heart of Philadelphia."
- "Silhouettes and the Art of Paper-Cutting" brings a glimpse of a fascinating talent.
- "From the Ravenna Mosaics" explores the art of religious mosaics as fashioned for centuries in the Italian village of Ravenna.
- Artist Lee Mero takes you on a picture excursion of Christmas holidays in "It Seems Like only Yesterday."
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I enclose $_____ ☐ Charge my account

Name_____

Address_____

_____

(Please add 5c on the dollar for postage)